

August 1982

## San Francisco Meeting

The Reverend Troy D. Perry, Founder





THE FAITH, FELLOWSHIP, & ORDER COMMISSION: A SHORT HISTORY

by the Rev. Jeffrey Pulling, Ph.D.

At two crucial points in UFMCC theological history, General Conference has turned to a theological commission format for assistance, the first time in 1973 and the second in 1981. The 1973 General Conference (Atlanta, Georgia) accomplished a major overhaul of the Fellowship By-Laws, including the Statement of Faith (Article III). The hours of debating and voting on doctrine from the conference floor created much anguish and frustration, and the General Conference decided to create the Commission on Faith, Fellowship, and Order to study the doctrine and ministry of the UFMCC and report back to the 1976 General Conference. The second crucial point was the 1981 General Conference (Houston, Texas). The 1981 Conference saw the culmination of several years' debate over inclusive language and theology and voted many linguistic changes in the Statement of Faith (Article III of the By-Laws) so that UFMCC doctrine was worded in ways that went beyond sexist, racist, and classist terminology. These linguistic changes were accomplished only after again much anguish and frustration. Again, General Conference turned to the FFO Commission to conduct a Fellowship-wide study of the theological implications of these linguistic changes, to propose a Statement of Faith to the Fellowship, and to stimulate the development of a Christian theology of sexuality within the UFMCC.

By referring theological/doctrinal issues to a commission, General Conference has not buried theological debate and controversy within the Fellowship and has not left these issues to the "experts" to decide. On the contrary, FFO has provided a forum for all members of the Fellowship to articulate where they are and to explore the theological diversity of their denomination. Many points of theological consensus have also emerged.

The Commission on Faith, Fellowship, and Order was first established in 1973 with the mandate to study the doctrine and ministry of the UFMCC and to report back to the 1976 General Conference. The first FFO chairperson was the Rev. James Sandmire, Elder. At the 1975 General Conference, the Rev. Howard Wells was appointed by the Board of Elders to assume the responsibilities of chairperson, and the Rev. Valerie Valrejean was appointed vice-chairperson. The 1975 General Conference approved the following tasks for FFO: to present to the 1976 General Conference responses to six questions about the UFMCC's mission and theological task, and to lay the foundations for District-level FFO commissions in order to provide better education for congregations and provide a means to solicit congregational and individual input to the six questions.

The six questions were:

- 1) What is theology? How does it relate to the Christ story?
- 2) What is the theological task of the UFMCC?
- 3) How do we define the community to which we are called to minister?
- 4) How might we focus or bring to bear the Christian Gospel on the needs of the community we have defined?
- 5) How might we reflect or manifest that focusing task in our worship?
- 6) What is the unique emphasis of the Christian ministry of the UFMCC?

FFO completed these two tasks admirably. District-wide FFO workshops were held in all U.S.A. Districts, and the Fellowship-wide FFO had representatives from every U.S.A. District and from Great Britain, Canada, and Australia. Responses to the six questions were received from all over the Fellowship. Just prior to the 1976 General Conference (Washington, D.C.), the FFO Commission met to review all the materials received and to develop responses to the six questions based on all this input. The result was not a "patchwork" product but rather a truly creative synthesis of materials gathered throughout the Fellowship. Short papers on all but the fifth question (dealing with worship)





were prepared by the Commission and presented to General Conference, which enthusiastically accepted them. By the 1977 General Conference (Denver, Colorado) FFO had prepared an excellent study guide to assist congregations in studying the six questions and responses further.

FFO continued to exist from 1977 - 1981 and had several capable chairpersons and members, but the enthusiasm of 1975-76 waned. Many theological, Biblical, and liturgical study projects were proposed and started by individuals and small groups, but Fellowship-wide interest and support was not forthcoming. It took the theological controversy of 1981 (the inclusive language debate and Statement of Faith changes) to spark new interest in further "grassroots" theological study and input.

The 1981 General Conference gave the following mandate to FFO:

- 1) To research, discuss, and propose to the Fellowship a Statement of Faith, using Article III of the UFMCC By-Laws as its starting point. This process will include the grassroots study method and development of study questions, soliciting input from clergy and laity in every congregation, district, church extension area, and members of UFMCC congregations.
- 2) To, in particular, apply that research to theological implications of any linguistic changes in the Statement of Faith as adopted at General Conference 1981.
- 3) To develop and disseminate study questions to be considered as the UFMCC develops a Christian theology of sexuality.

To accomplish these tasks, FFO was restructured with lay and clergy representatives elected from each district and church extension area. The new chairperson is the Rev. Jennie Boyd Bull. The Commission has already started its work despite the fact that budgetary restrictions prevent it from having a full meeting until the 1983 General Conference (Toronto, Ontario). FFO members have prepared two workshops to be conducted in each district and church extension area. These workshops are to develop an ongoing grassroots network for Christian education in the UFMCC to study the issues of the 1981 mandate. Specifically, these two workshops deal with the connections between spirituality and sexuality and an exploration of the basic theological propositions in the Statement of Faith. They are designed to solicit input from all over the Fellowship and to stimulate interest in local congregations to study these issues. The data gathered from these workshops will be compiled and then circulated throughout the Fellowship.



A BRIEF HISTORY OF THE STATEMENT OF FAITH, UFMCC

As one looks at the existing by-laws of the Universal Fellowship of Metropolitan Community Churches one is struck by a few thoughts which may be important to us as we continue the process of making theology and of being a place where that task is not put into the hands of experts but into the hands of God's people.

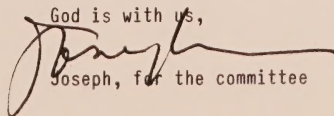
The basic document, of course, was written in 1970 by the Rev. John Hose and adopted by the First General Conference in September of that year. An estimated 40% of what we now know as **Article III, Doctrine, Sacraments** and Rites is exactly as adopted that year...word for word. Little if anything was changed in this article in 1971 or 1972.

However, in 1973 an important committee composed of Rev. Robert Cunningham, Rev. John Gill, Rev. Arthur Green, Mr. Michael Mank and Ms. Ann Gilley Sisia brought forward a revised, proposed new set of by-laws. This proposal gave us our present paragraphing system, attempted to define Communion in representational terms, and eliminated an interesting closing paragraph prayerfully asking for continued meaningful application. That proposal was substantially amended from the floor of the Fourth General Conference meeting in Atlanta. Amendments included our first reference to **Triune God**, reference to the Holy Spirit as God...rather than the working arm of God, our present understanding of Holy Communion, the use of the article **and** between Holy Union and Holy Matrimony instead of **or**. Significantly, the **mostly male By-laws Committee** had struck all male references to people.

The next significant change in the document came in 1977 with the recognition of membership in Missions and Study Groups and a recognition of the role of Worship Coordinator.

Then in preparation for General Conference 1981 a Task Force on Inclusive Language was created by the Elders as part of a process that had kept the issue from being discussed in General Conference 1979 in Los Angeles. Chaired by Rev. Brent Hawkes, the committee included Rev. Willie White, Lei Garcia, Rev. Shelley Hamilton, Rev. Edward Hougen, Rev. Jennie Boyd Bull, Annette Beall, Rev. Delores Berry and Rev. Jose Mojica. Their report, as amended on the floor of General Conference in Houston, is the present Article III of our By-laws. Part of our task is to look at the implications of language changes that year. Part of our task is to continue...through grassroots study...the process of writing out our Statement of Faith. Thank you for participating in **Basics of Christian Faith I & II** as part of that process.

God is with us,



Joseph, for the committee

Rev. Jos. H. Gilbert







Faith, Fellowship and Order Commission, Rev. Jennie Boyd Bull, Chair

P.O. Box 1145, Baltimore, MD 21203, (301) 523-6363

September 1, 1982

*Marge*  
Dear FFO representatives:

Greetings to you all. Enclosed are materials that I hope will be useful to you as you head into October district conferences and plan your schedule for the coming year.

1. Tips on offering the Basics of the Christian Faith workshop I, gleaned from the hands-on experience of several of us.
2. The full instructions and format for Basics of the Christian Faith Workshop II. Please give me any feedback as you offer this one also.  
(For both workshops, send all materials to me at the address below for compilation)
3. Information on our November 19-21 meeting in San Francisco, including a registration form, and a tentative agenda.
4. Information on our preConference meeting July 7-10 in Toronto, including a registration form.

I also have some personal news to share. As of October 3, 1982, I will be pastoring MCC Baltimore, MD. Please address all correspondence to me as follows:

The Rev. Jennie Boyd Bull  
FFO Commission  
MCC Baltimore  
PO Box 1145  
Baltimore MD 21203

As always, I'd love to hear from  
you by phone, mail or visit.

church phone (301) 523-6363

In Grace and Truth,

*Jennie Boyd Bull*

The Rev. Jennie Boyd Bull  
Chair



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Faith, Fellowship and Order Commission, Rev. Jennie Boyd Bull, Chair  
945 G Street NW, Washington, D.C. 20001, (202) 232-6333

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August 2, 1982

The Rev. Marge Ragona  
MCC Boston  
131 Cambridge Street  
Boston MA 02114

Dear Marge:

Your pace these days seems more than any one person could possibly bear! I hope you are finding the space to play and love yourself amidst your pastoring, working and studying. I've tried reaching you several times over the past month, and have settled on the U.S. mail instead of telephone. Do call me at home (202) 333-2279 if you need or want to, though.

My assumption is that you have not had time to do any further work on the theological grid for the Basics of the Christian Faith Workshop II. As you may know, the Northwest District already offered both workshops at its summer retreat-- I'm not sure how Betty and Jeff fared without the grid, and it is imperative that the full workshop be available by Labor Day, in time for the many Sept and Oct. District Conferences. I wish you had informed me sooner that you would not be able to complete it, but anyway, I am now proposing the following plan:

- In the next two weeks, I will draft a theological grid, using Hordern's Layman's (sic) Guide to Protestant Theology and getting additional input from Marianne VanFossen and Sherre Boothman here locally. I will duplicate it and mail it to you, Betty (by 8/ Pedersen, Clarence Crossman for additional input (Lucia Chappelle also, methinks). 13) All responses should be in by Aug. 27, when I will finalize the entire workshop format and mail it to the entire Commission. Any additional instructions would be useful. Hope to do this large Fall mailing by Sept. 3.
- The Fall mailing will also include suggestions for leading Workshop I (e.g., I've found it works well to treat the various God images exercise as a prayerful guided meditation, with notations on the grid made AFTER the experience.
- I will also include a preliminary agenda and details for the Nov. 19-21 FFO meeting in San Francisco, and firm dates for our meeting July 8-10 in Toronto, with room reservation info in coordination w/ General Conference planning.

Enough for now. Personally, I'm in the midst of exciting changes. Candidated for MCC Baltimore yesterday, and it looks good. If elected, I'll be moving late September. The exciting part is that I'll be close enough to keep in touch with my D.C. women's support group--they make such a difference in my life! By the way, is Jeff Pulling settled in yet? If so, do you have an address and phone for him? I need to get in touch with him about all of this. I'd also love to share with you about Dallas--it was most exciting to see our Fellowship growing and envisioning.

Love, in Christ,

PS If you have any work done on this, please mail it to me post haste!!





## Appendix A:

TO: All Faith, Fellowship and Order representatives, each UFMCC study group, mission, or chartered church, all UFMCC clergy.

FROM: The Rev. Jennie Boyd Bull, chair of the Commission on Faith, Fellowship and Order

SUBJECT: Preliminary Resources for Fellowship-wide study of Basics of the Christian Faith

The following study is based on The Apostles' Creed, which the UFMCC Bylaws states is the basis of our faith. (The Nicene Creed may be used to supplement this study.) The study questions are presented in six parts. They may be used as part of a six-session Lenten Study Series, in a format of small group prayer and discussion, or adapted for a single workshop, as part of an ongoing Christian Education program in your church, or whatever best suits your needs. For each session, the following three questions should be considered:

1. What does scripture say?
  2. What has the Church said historically?
  3. What do I personally say/experience?
- 
1. FAITH: "I believe in"
  2. GOD OUR PARENT-CREATOR: "God the Father almighty, Maker of heaven and earth;"
  3. JESUS CHRIST AND INCARNATION: "And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary,"
  4. JESUS CHRIST AND ATONEMENT: "suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell. The third day he rose again from the dead. He ascended into heave, and sitteth on the right had of God the Father almighty. From thence he shall come to judge the quick and the dead."
  5. GOD THE HOLY SPIRIT: "I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."
  6. "AMEN." Write your own personal creed and work together in your group to write a creed you all can claim, based on this study. How do you feel about any differences in your group, differences from the Apostle's Creed?

## RATIONALE

The purpose of study is Fellowship-wide Christian Education in the basics of our faith. The questions explore the biblical basis of and relation to our faith, the historical context and development of our faith, and result in individual dialogue with scripture and tradition, leading to a personal claiming of faith and credal statement. The resources provided attempt to give ecumenical perspective and varied theological and historical perspectives. The Commission on Faith, Fellowship and Order will use input from use of this material in its deliberations about our UFMCC Statement of Faith, for consideration at General Conference 1983. Please forward all information to your district or extension area lay or clergy representative to FFO,

*"If our creed is only a form, that may be our fault, not the creed's. You can bet on this - You don't really believe your creed until you want to say it standing at spiritual attention with the roll of drums in your ears, the light of love dazzling in your eyes, and all the music of a splendid world crashing out a prelude to its truth. If your creed is dull, it is dead, or you are dead, and either one or the other must be made alive again. Either you must change your creed, or your creed must change you."*

-G.A. Studdert-Kennedy, I Believe

## PRELIMINARY BIBLIOGRAPHY

Barth, Karl. Dogmatics in Outline (New York: Harper and Row, 1959). A classic. This German Evangelical theological based his systematic theology on the Apostles' Creed, and this 155-page paperback summarizes it, phrase-by-phrase of the Creed.

Fackre, Gabriel. The Christian Story. (Grand Rapids, Mich.: Eerdmans, 1978). This recent summary of various theological and Christological perspectives is written in inclusive language. Paperback.

Kelly, J.N.D. Early Christian Doctrines. Difficult, but thorough historical resource.

Lohse, Bernhard. A Short History of Christian Doctrine. (Philadelphia, PA: Fortress, 1966). Paperback. A chronological approach to credal developments, helpful appendixes. An excellent basic reference.

Norris, Richard. Christology (New York: Union Theological Seminary, 1980). A recent study of contemporary understandings of who Jesus is.

Pannenberg, Wolfhart. The Apostles' Creed in the Light of Today's Questions. (Philadelphia, PA: Westminster, 1972). This German Protestant theologian discusses the theology of each phrase of the creed, considering in particular modern questions of science, Judaism, faith.

Ricker, George M. The Faith Once Given: The Apostles' Creed Interpreted for Today (Philadelphia: Westminster, 1978). A simple, contemporary discussion, in 107 pages, paperback, useful for group discussion. Good bibliography. Episcopal author.



Thielicke, Helmut. *I Believe: The Christian's Creed* (Philadelphia: Fortress, 1968). Series of excellent sermons on each phrase of the creed, by a Swedish Evangelical theologian. Especially well written and good for group discussion.

World Council of Churches. *One Baptism, One Eucharist, and a Mutually Recognized Ministry*. Faith and Order Paper No. 73. (Geneva, Switzerland: WCC, 1975) This brief (62pp) ecumenical statement is excellent for group study and discussion, and skillfully uses scripture, and considers current church practice.

"Six Study Questions" Faith, Fellowship and Order Commission, 1976. In *Unity*. An essential, exciting starting point for any theological study in UFMCC. The original FFO work several years ago.

(If unavailable locally, these books may be ordered by telephone or mail from the Wesley Theological Seminary Bookstore, 4500 Massachusetts Ave. NW, Washington DC 20016. Phone (202) 363-2171.)

- D. Know God only through revelation from God about God; Revelation is act of the Holy Spirit
- E. Read story of Pentecost = gift of Holy Spirit; discuss Peter's sermon = said nothing new, only said it as one newly involved in God's word, a new understanding
- F. Holy catholic church; communion of saints
  - 1. Pentecost = birth of church
  - 2. "Holy" because of its proclaimed Leader; "is a missionary movement in which the church strives to realize its essence which is also its destiny"
  - 3. Church wherever Word is spoken; "in their midst"; communion of saints; miracle of the church takes place
  - 4. Miracle of church = rises out of every grave whether self-prepared or dug by others
  - 5. "Lordship of Jesus is not adapted to golden frames; it is like a pearl that must be painstakingly sought among pebbles"
  - 6. "glory of the church is not its own; it is the glory of the One who has come into the midst of people."
  - 7. History of church shows continuous alterations = the "alteration is united in the process of its mission"
- G. Forgiveness of sin, resurrection, and life everlasting:
  - 1. If sin is separation from God, then "the forgiveness of sin means a warrant to hope beyond death for a life of communion with God."
  - 2. "The pinnacle of promise is not what he gives, but what he himself is to me. Nothing shall come between us: that is everlasting life."
  - 3. "Jesus promised forgiveness of sins because he knew that trust in the future of God, the deliberate turning towards the coming of God's kingdom is all God demands of people."
  - 4. While our name may sink into the nothingness of endless generations of earth's history, "We shall be mysteriously changed, called out of our perishable life into a new existence beyond words, and yet shall bear our identity, be recognized, and be called by the name which we received in this life - the same name by which God will acknowledge us in eternity. The 'what' and the 'how' of this continued life may escape all our efforts of thought and imagination, but we know the One who will prepare that place for us."

## LENTEN STUDIES ON THE APOSTLE'S CREED: LESSON RESOURCES

Developed for use by MCC DC, coordinated by Sherre Bootham (The total curriculum is still being developed.)

### I. "I Believe": text, Hebrews 11

### II. God our Parent/Creator

texts: Genesis 1:1 - 2:2      Isaiah 45: 5 - 12      John 1, esp. v. 12

- A. "God" - not unique to Christians, but we may want to compare God and not-God
- B. "the Father almighty"
  - 1. the father of whom? (John 1:12, Gen. 1:26 - 27)
  - 2. Old Testament references to God as parent
  - 3. "abba" - "daddy"
- C. "maker of heaven and earth" (Isaiah 45: 5 - 12)

### III. Jesus Christ and incarnation

John 1: 1 - 14, esp. v. 14 "and the Word became flesh and dwelt among us"

- A. What is incarnation?
  - 1. Definitions
  - 2. Historical controversies
- B. Experience of Incarnation
  - 1. Spirit: divinity
  - 2. Flesh: humanity
  - 3. Spirit/humanity: Flesh/divinity
    - a. God the human/person the divine
    - b. God found in the flesh

"Incarnation does not provide us with a ladder by which to escape from the ambiguities of life and scale the heights of heaven. Rather, it enables us to burrow deep into the heart of planet earth and find it shimmering with divinity." Avery Dulles

### IV. Jesus Christ and Atonement: The Action and Accomplishment of the Christ Event

- A. How does Jesus save me?
  - What does it mean to have a personal Lord/Savior?
  - What did God do in Jesus and how does it affect me?
  - (Many of these kinds of questions are continually asked by believers and nonbelievers alike. The Church has attempted to answer the question by offering three classic solutions (or atonement theories):
- B.
  - 1. Moral Renewal or Moral Influence Theory, developed by Abelard (see chart)
  - 2. Satisfaction or Substitutionary/Ransom Theory, developed by Anselm, based on a criminal justice model of payment for crime (see chart)
  - 3. Christus Victor Theory, from the Eastern Church, emphasizing God's power and action to disarm and defeat Evil. (See chart)
- C. Expand on Christus Victor re its particular relevance to the question of oppressed people, systemic injustice, gay liberation, personal victory. Modern use.
- D. A series of personal questions to cause the individual to interact with the context and experience of the classic theories, along with textual/scriptural references for each.

### V. God the Holy Spirit; "I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."

- A. Ideas on how the spirit works:
  - 1. Spirit acts to bring Word of God to life, making an impact on us cognitively and affectively, changing our perspectives, and our lives.
  - 2. Not only brings us to revelation about the word but leads to revelation beyond the word.
  - 3. Holy Spirit is incomprehensible and therefore we don't talk about it.
  - 4. If something happens we don't understand it is the working of the Holy Spirit.
- B. What church tradition says: Council of Constantinople of 381 A.D. defined Holy Spirit as:
  - 1. Giver of life [connotation - "Every living phenomenon is in its unique character, a special manifestation of the Spirit of God].
  - 2. Unity of God and Jesus
  - 3. Spoke through the prophets
  - 4. Origin of all life
- C. We cannot know God because:
  - 1. Finite spirit cannot know infinite spirit
  - 2. We have separated ourselves from God



METROPOLITAN COMMUNITY CHURCH OF WASHINGTON  
945 G Street, NW \* Washington, D.C. 20001 \* (202) 232-6333

The Rev. Larry Uhrig, Pastor  
The Rev. Jennie Bull, Minister of Outreach

February 3, 1982

Dear FFO representative:

Christian Education has Good News for UFMCC! At its January Board of Elders meeting, the elders unanimously approved the attached model for coordination of the efforts of the Commission of Faith, Fellowship and Order, The Board of Regents of Samaritan Theological Institute and the Department of Christian Education. I am VERY excited about this opportunity for building an on-going grass roots network for Christian Education in UFMCC - and you, as a lay or clergy representative to FFO, are the crucial link in that network. Please read over the attached model carefully, in particular the "expectations of lay and clergy representatives to FFO." Now is the time for us to begin to work together to develop this structure more completely. Please write me with any comments, criticisms, suggestions that you wish to make. In particular, please respond to the following:

1. Do you support the basic model presented for the work of FFO? \_\_\_\_\_  
What additions or refinements would you suggest?
2. The "Timetable" includes a joint meeting with the Board of Regents during Eastern Clergy conference in Washington, D.C., April 21-24. Will you be able to attend the conference? \_\_\_\_\_  
(The conference is to be held at a YMCA camp in Edgewater, MD, total cost \$65.) At present, the STI Board of Regents will be meeting all day April 23-24. However, James Nelson, author of Embodiment, will be sharing with us those two days, so I'm not certain how our meeting schedule will work with STI. We will want some meeting time of our own also.  
Would you rather meet on the 23-24 with STI? \_\_\_\_\_  
Or schedule our meetings the 21-22, with some overlap with STI? \_\_\_\_\_
3. Our agenda for that meeting is proposed as follows: (number in order of priority for you)  
-get acquainted time  
-develop resources and format for May district conference workshop on Basics of the Christian Faith (see attached for initial outline of that).  
-initial work on process for gathering materials and input on a Christian theology of Sexuality  
-develop firm timetable and process for the remaining work of the Commission until General Conference '83  
Is this proposed agenda satisfactory to you? \_\_\_\_\_  
What additions, deletions or refinements do you suggest?
4. Attached is a "Basics of the Christian Faith" study outline and bibliography. (Materials developed by MCC DC using this for its LENTEN study series are also included for your information.) Please comment on this, provide additional materials, whatever. The idea is for you to coordinate use of this study at both the district and local levels in your district, in particular leading a workshop based on it at your May (or whatever) district conference. Are you willing to do this?

That's enough for now. There is obviously much more work and planning to be done. The enclosed materials are just a "rough draft" and, obviously, we will all shape them as we work together to refine them. I see my role as chair as follows:

1. Maintaining communication among FFO commission members, and between FFO and the Board of Elders.
2. Chairing our meetings and working on scheduling, agendas, etc.

I am committed to a collegial, grass roots process of Christian Education in UFMCC, and that includes our process with FFO. My hope, and prayer, is that the work we are beginning is one that can shape our Fellowship's future process of growth and deliberation on the substantive issues of faith and theology that face us.

In Christ,

The Rev. Jennie Boyd Bull, Chair

P.S. I realize that, because of the Fellowship's austerity budget, there are no travel funds for any of us at this point. I also realize that some of the lay representatives may be at a disadvantage in planning to attend clergy conference. My hope is that we can have a full meeting in early fall, with at least partially funded travel, that we can all definitely attend. But I guess some is better than none, and we do need to begin to work together as a group. Written input is greatly appreciated and will be carefully considered if you cannot attend in April. In the meantime, please complete the above questions (simply return this letter, filled in, if you wish) and return to me by MARCH 1st, co MCC DC, 945 G St. NW, Washington DC 20001. The phone is (202) 232-6333.

Also, please give me the following information:

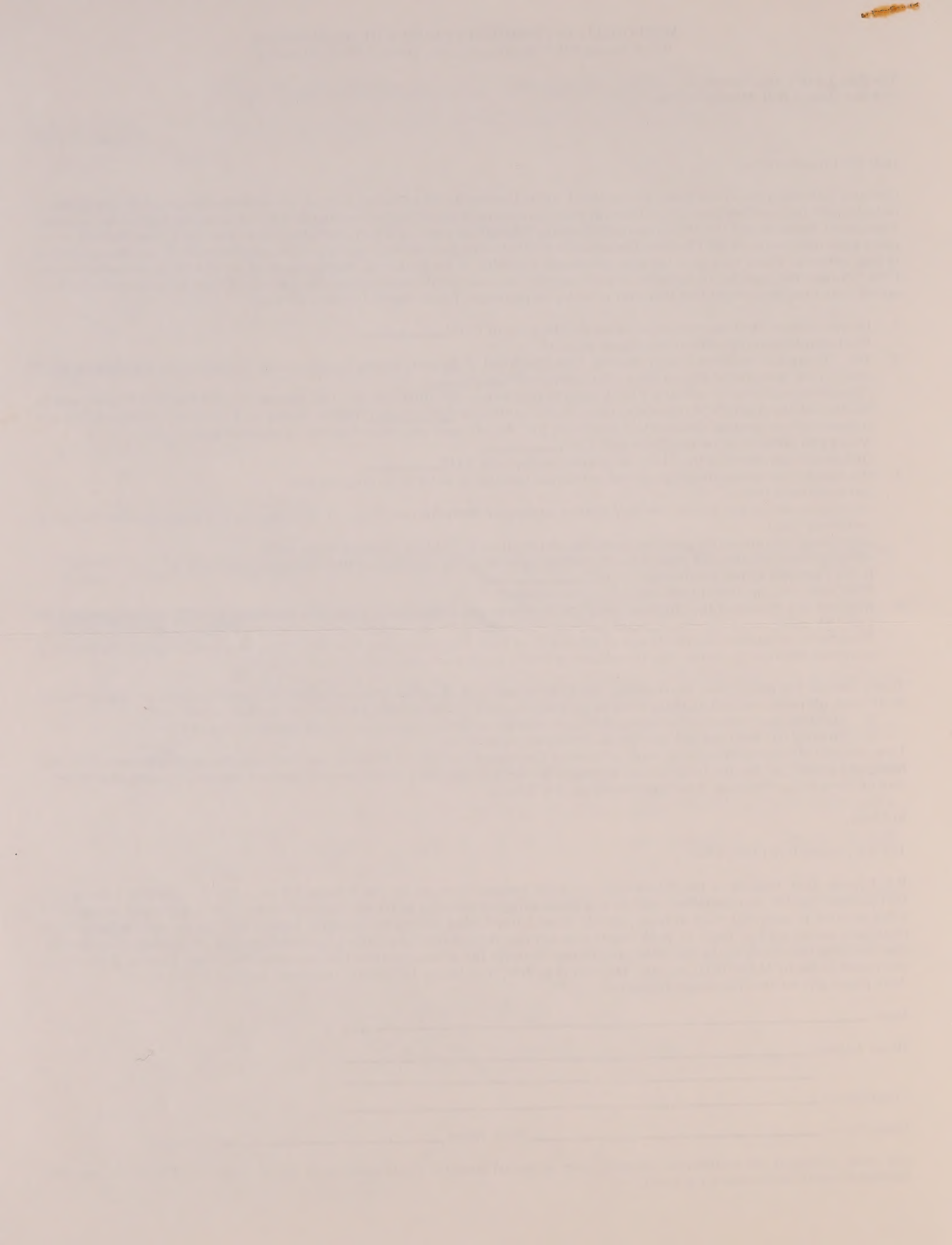
Name \_\_\_\_\_

Home Address \_\_\_\_\_

Congregation \_\_\_\_\_

Home Phone \_\_\_\_\_ Work Phone \_\_\_\_\_

any other pertinent information on yourself, such as special interests, hours available by phone, term of office (I am assuming through General Conference '83 at least):



Jan. 15, 1982

The Rev. Elder Nancy Wilson  
Clerk, UFMCC Board of Elders  
5300 Santa Monica Blvd., Suite 304  
Los Angeles, CA 90029-9990

Dear Nancy,

Enclosed is my report to the Board of Elders for your January meeting, as chair of the Commission on Faith, Fellowship and Order. I have talked with each of the STI Board of Regents, and Jack Hubbs and I are especially excited about working together.

As for mechanics of the proposed Feb. 8 mailing, I suggest you duplicate the Appendix A (preliminary bibliography and resources for Basics of Christian Faith) and mail it out to the general mailing list (you may want to fill in the blanks on a couple of the bibliographic resources - the Kelly, Norris, and "Six Questions"). Then, a complete copy of all of this report, plus any notations about actions taken by the Elders, should be mailed to the Appendix B mailing list and the Board of Regents of STI.

Advice from the Elders is appreciated on developing the best possible representation from World Church Extension areas and from the Australian District.

Jack Hubbs and I both feel that an April clergy conference meeting of FFO and STI will be very timely, coming as it does before district conferences. However, if the Elders do decide to combine clergy conference and the planning conference and move to a date later in the summer, we would want to schedule a joint STI/FFO meeting at that time.

Thanks, and please call if you have questions.

In Christ,

The Rev. Jennie Boyd Bull





## Appendix A:

TO: All Faith, Fellowship and Order representatives, each UFMCC study group, mission, or chartered church, all UFMCC clergy.

FROM: The Rev. Jennie Boyd Bull, chair of the Commission on Faith, Fellowship and Order

SUBJECT: Preliminary Resources for Fellowship-wide study of Basics of the Christian Faith

The following study is based on The Apostles' Creed, which the UFMCC Bylaws states is the basis of our faith. (The Nicene Creed may be used to supplement this study.) The study questions are presented in six parts. They may be used as part of a six-session Lenten Study Series, in a format of small group prayer and discussion, or adapted for a single workshop, as part of an ongoing Christian Education program in your church, or whatever best suits your needs. For each session, the following three questions should be considered:

1. What does scripture say?
2. What has the Church said historically?
3. What do I personally say/experience?

1. FAITH: "I believe in"
2. GOD OUR PARENT-CREATOR: "God the Father almighty, Maker of heaven and earth;"
3. JESUS CHRIST AND INCARNATION: "And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary,"
4. JESUS CHRIST AND ATONEMENT: "suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father almighty. From thence he shall come to judge the quick and the dead."
5. GOD THE HOLY SPIRIT: "I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."
6. "AMEN." Write your own personal creed and work together in your group to write a creed you all can claim, based on this study. How do you feel about any differences in your group, differences from the Apostle's Creed?

### RATIONALE

The purpose of study is Fellowship-wide Christian Education in the basics of our faith. The questions explore the biblical basis of and relation to our faith, the historical context and development of our faith, and result in individual dialogue with scripture and tradition, leading to a personal claiming of faith and credal statement. The resources provided attempt to give ecumenical perspective and varied theological and historical perspectives. The Commission on Faith, Fellowship and Order will use input from use of this material in its deliberations about our UFMCC Statement of Faith, for consideration at General Conference 1983. Please forward all information to your district or extension area lay or clergy representative to FFO,

*"If our creed is only a form, that may be our fault, not the creed's. You can bet on this - You don't really believe your creed until you want to say it standing at spiritual attention with the roll of drums in your ears, the light of love dazzling in your eyes, and all the music of a splendid world crashing out a prelude to its truth. If your creed is dull, it is dead, or you are dead, and either one or the other must be made alive again. Either you must change your creed, or your creed must change you."*

-G.A. Studdert-Kennedy, I Believe

### PRELIMINARY BIBLIOGRAPHY

Barth, Karl. *Dogmatics in Outline* (New York: Harper and Row, 1959). A classic. This German Evangelical theological based his systematic theology on the Apostles' Creed, and this 155-page paperback summarizes it, phrase-by-phrase of the Creed.

Fackre, Gabriel. *The Christian Story*. (Grand Rapids, Mich.: Eerdmans, 1978). This recent summary of various theological and Christological perspectives is written in inclusive language. Paperback.

Kelly, J.N.D. *Early Christian Doctrines*. Difficult, but thorough historical resource.

Lohse, Bernhard. *A Short History of Christian Doctrine*. (Philadelphia, PA: Fortress, 1966). Paperback. A chronological approach to credal developments, helpful appendixes. An excellent basic reference.

Norris, Richard. *Christology* (New York: Union Theological Seminary, 1980). A recent study of contemporary understandings of who Jesus is.

Pannenberg, Wolfhart. *The Apostles' Creed in the Light of Today's Questions*. (Philadelphia, PA: Westminster, 1972). This German Protestant theologian discusses the theology of each phrase of the creed, considering in particular modern questions of science, Judaism, faith.

Ricker, George M. *The Faith Once Given: The Apostles' Creed Interpreted for Today* (Philadelphia: Westminster, 1978). A simple, contemporary discussion, in 107 pages, paperback, useful for group discussion. Good bibliography. Episcopal author.

Thielicke, Helmut. *I Believe: The Christian's Creed* (Philadelphia: Fortress, 1968). Series of excellent sermons on each phrase of the creed, by a Swedish Evangelical theologian. Especially well written and good for group discussion.

World Council of Churches. *One Baptism, One Eucharist, and a Mutually Recognized Ministry*. Faith and Order Paper No. 73. (Geneva, Switzerland: WCC, 1975) This brief (62pp) ecumenical statement is excellent for group study and discussion, and skillfully uses scripture, and considers current church practice.

"Six Study Questions" Faith, Fellowship and Order Commission, 1976. In *Unity*. An essential, exciting starting point for any theological study in UFMCC. The original FFO work several years ago.

(If unavailable locally, these books may be ordered by telephone or mail from the Wesley Theological Seminary Bookstore, 4500 Massachusetts Ave. NW, Washington DC 20016. Phone (202) 363-2171.)



Appendix B:

FAITH, FELLOWSHIP AND ORDER COMMISSION MEMBERSHIP

The Rev. Jennie Boyd Bull, chair  
c/o MCC Washington DC

|                                |                                                                  |                                                                                                               |
|--------------------------------|------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------|
| Australian District:           | not yet contacted                                                |                                                                                                               |
| Western Canadian District:     | not yet contacted                                                |                                                                                                               |
| Eastern Canadian District:     | Rev. Brent Hawkes, MCC Toronto, Ontario                          | lay delegate to be chosen at May dist. conf.                                                                  |
| Northeast District:            | Rev. Marge Ragona, MCC Boston, MA                                | Mr. Steve Carson, MCC New York                                                                                |
| MidAtlantic District:          | Rev. Joseph Houle, MCC Pittsburgh, PA                            | Ms. Marianne VanFossen, MCC Christ the Liberator, N.J., McGiffert Hall No. 132, 90 E. Claremont, N.Y.C. 10027 |
| South Atlantic District:       | Rev. Jamie McAlister, MCC Charlotte, NC                          | information to be sent by Feb. 1                                                                              |
| Great Lakes District:          | lay and clergy delegates to be chosen at May district conference |                                                                                                               |
| Midcentral District:           | lay and clergy delegates to be chosen at May district conference |                                                                                                               |
| South Central District:        | lay and clergy delegates to be chosen at May district conference |                                                                                                               |
| Northwest District:            | Rev. Jeff Pulling, MCC East Bay, Oakland, CA                     | Ms. Betty Pedersen, MCC Portland, OR, 730 NE Weidler No. 25, Portland, OR 97232                               |
| Southwest District:            | Rev. Dusty Pruitt, MCC Long Beach, CA                            | Mr. Joe Dallas, MCC Long Beach, CA                                                                            |
| Southeast District:            | Rev. Joseph Gilbert, MCC St. Petersburg, FL                      | lay delegate to be chosen at May district conf.<br>Lay representative Ken Frantz, of MCC Tampa, interim rep.  |
| World Church Extension Areas:  | not yet contacted                                                |                                                                                                               |
| UK and Europe                  | One clergy and one lay representative total?                     |                                                                                                               |
| Hispanic Americas              | or as interested and available from each area?                   |                                                                                                               |
| Southeast Asia and New Zealand |                                                                  |                                                                                                               |
| Nigeria                        |                                                                  |                                                                                                               |

27 members possible, total, including chair. 13 currently selected.

Send copies also to: Mr. Jack Hubbs, chair, STI Board of Regents, 483 Oak St., SF, CA 94102 (415) 431-4663.  
Rev. Elder Nancy Wilson, chair, Dept. of Christian Education, UFMCC  
Rev. Elder Jeri Ann Harvey, liaison elder, FFO, MCC Los Angeles

STI regents: Dr. Alice Kitchen, vice-chair, 6336 Pershig, St. Louis, MO 63130 (314) 625-3749.  
Sherre Boothman, Straughn Hall, Wesley Seminary, 4500 Mass. Ave NW, Washington DC 20016.  
Rev. John Hose, PO Box 4509, Whitesburg, GA 30185 (404) 834-2831.  
Gil Gerald, 601 "Q" St. NW, Washington, DC 20001 (202) 387-6246.  
Rev. Charles Larsen, c/o MCCR, 1919 Decatur St., Houston, TX 77007 (713) 861-9149.  
Dr. James Tinney, Dept. of Journalism, Howard University, Washington DC 20059.



A PROPOSED MODEL FOR THE COMMISSION OF FAITH, FELLOWSHIP AND ORDER, THE BOARD OF REGENTS OF SAMARITAN THEOLOGICAL INSTITUTE AND THE DEPARTMENT OF CHRISTIAN EDUCATION

Rationale:

1. The mandate for FFO adopted at General Conference 1981 is as follows:
  - a. To research, discuss and propose to the Fellowship a Statement of Faith, using Article III of the UFMCC Bylaws as its starting point. This process will include the grass roots study method and development of study questions, soliciting input from clergy and laity in every congregation, district, church extension areas and member of UFMCC congregations.
  - b. To, in particular, apply that research to theological implications of any linguistic changes in the Statement of Faith as adopted at General Conference 1981.
  - c. To develop and disseminate study questions to be considered as UFMCC develops a Christian theology of sexuality."
2. The mandate for Samaritan Theological Institute is as follows (UFMCC Bylaws 11.B): "To set up bodies for instruction in theology and in allied subjects for the propagation of the teachings of the Christian faith, as accepted by the General Conference of UFMCC." STI is currently in a period of reorganization, and its Board of Regents is moving to explore coordination and development of curriculum, district-level extension centers and increasing emphasis on seminars and correspondence courses.
3. The Department of Christian Education is a major UFMCC priority but currently exists only "on paper", with much overlap of function with the above two structures, and could benefit from combined use of existing resources, people and structures (e.g. each district has chosen 1 lay and 1 clergy representative to FFO; there are existing regents, staff and resources with STI).

THEREFORE, it is proposed that

The chair of FFO be appointed to a liaison role with the Board of Regents of STI, as should the chair of Christian Education. All three groups should then work together to design district-level curricula and extension courses for local use in basics of the Christian faith (with primary input from the district clergy and lay representatives to FFO). Another focus would be on developing study questions and curricula in a Christian theology of sexuality. Out of this process would come specifics for 1983 General Conference, but the primary focus would be shifted to developing an ongoing Christian Education network in UFMCC, with continuing "grass roots" input and education in each district and extension area.

- Assumptions:
1. This assumes a process view of FFO needs at present. The top priority is basic Christian Education Fellowship-wide, which includes learning to "hear" each other across differing backgrounds and terminologies and styles.
  2. This assumes a collegial, consensus view of the UFMCC Statement of Faith as the outgrowth of an ongoing, deliberative process of grass roots Christian Education in UFMCC.

Support: All of the seven Board of Regents of STI have discussed and support the intent of this proposal. The chair of the Department of Christian Education supports this proposal.

- Timetable:
- |                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|----------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Feb. 8                           | General UFMCC mailing of bibliographic resources (attached) and suggested study resources for Lent.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| April 20-22                      | At Eastern Clergy Conference, joint meeting of STI Board of Regents (already planned), chair of Christian Education, and as many FFO lay and clergy representatives as possible (several districts will not select representatives until May conferences).<br>(Scheduled for April 23-24, after conference)<br>Meet to develop further resources and district workshop format (available as an STI extension course, to be led by clergy and lay representatives at each May district conference). Further, to begin to develop study materials and study questions on a Christian theology of sexuality. And finally, to develop a process and timetable for a late summer/early fall FFO meeting and report. |
| May 1982                         | At all district conferences, clergy and lay representatives to FFO will lead an STI extension course/workshop on basics of the Christian faith, designed around the Apostle's Creed. (see attached.)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| June-July                        | Feedback and collation of input from FFO representatives.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| Aug/Sept<br>(Labor Day weekend?) | FFO meeting (including STI regents and chair of Christian Education) to develop draft to 1983 General Conference; based on district-level input:<br>- revisions to Statement of Faith<br>- questions for a Christian theology of sexuality.                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |



- Oct 82      Mail draft to UFMCC at all levels for input and response, in particular requesting input at district conferences and any 1983 clergy conferences. (maybe an FFO meeting for final report at clergy conference?)
- Summer 83   FFO to meet prior to General Conference 83 in Toronto to finalize report.

**LOGISTICS:**      Because of the current austerity budget of UFMCC, and until the financial restrictions are unnecessary, printing and postage will be handled by Fellowship offices in Los Angeles, and telephone charged to the UFMCC credit card. The MCC Houston pledge of \$4,000 will be devoted toward the August/September meeting of the Commission solely.

**EXPECTATIONS OF LAY AND CLERGY REPRESENTATIVES TO FFO:**

1. Maintain communication with the chair, providing current address and phones.
2. Attend all district conferences and lead workshops as needed, making arrangements with each district coordinator as needed.
3. Maintain working relationship with any STI regents or Christian Education representatives and resources in your district or extension area.
4. Gather materials from local churches for district input and communicate district input to local churches.
5. Communicate district input to chair of FFO and communicate materials from FFO to the district.
6. If at all possible, attend April 1982 clergy conference in Washington, D.C. or provide written input.
7. Allow a full week late in August or early in September (to be scheduled for date and location in April) for FFO meeting and definitely attend. (Much of transportation costs will be paid by \$4,000 MCC Houston pledge; rest may be raised from each district.)
8. Attend General Conference '83 in Toronto and plan to arrive 2-3 days in advance to work on final report.
9. Ongoing priority is seeking out, developing, and distributing Christian Education resources at all levels in the Fellowship.
10. Work toward developing an ongoing educational structure in your district or extension area, in coordination with STI resources and local church educational programs and resources.

**Appendixes:** A: Preliminary Bibliography and Resources for Basics of Christian Faith  
B: List of known representatives to Commission on Faith, Fellowship and Order

## LENTEN STUDIES ON THE APOSTLE'S CREED: LESSON RESOURCES

Developed for use by MCC DC, coordinated by Sherre Bootham (The total curriculum is still being developed.)

### I. "I Believe": text, Hebrews 11

### II. God our Parent/Creator

texts: Genesis 1:1 - 2:2      Isaiah 45: 5 - 12      John 1, esp. v. 12

- A. "God" - not unique to Christians, but we may want to compare God and not-God
- B. "the Father almighty"
  - 1. the father of whom? (John 1:12, Gen. 1:26 - 27)
  - 2. Old Testament references to God as parent
  - 3. "abba" - "daddy"
- C. "maker of heaven and earth" (Isaiah 45: 5 - 12)

### III. Jesus Christ and incarnation

John 1: 1 - 14, esp. v. 14 "and the Word became flesh and dwelt among us"

- A. What is incarnation?
  - 1. Definitions
  - 2. Historical controversies
- B. Experience of Incarnation
  - 1. Spirit: divinity
  - 2. Flesh: humanity
  - 3. Spirit/humanity: Flesh/divinity
    - a. God the human/person the divine
    - b. God found in the flesh

"Incarnation does not provide us with a ladder by which to escape from the ambiguities of life and scale the heights of heaven. Rather, it enables us to burrow deep into the heart of planet earth and find it shimmering with divinity." Avery Dulles

### IV. Jesus Christ and Atonement: The Action and Accomplishment of the Christ Event

- A. How does Jesus save me?
  - What does it mean to have a personal Lord/Savior?
  - What did God do in Jesus and how does it affect me?
  - (Many of these kinds of questions are continually asked by believers and nonbelievers alike. The Church has attempted to answer the question by offering three classic solutions (or atonement theories):
- B.
  - 1. Moral Renewal or Moral Influence Theory, developed by Abelard (see chart)
  - 2. Satisfaction or Substitutionary/Ransom Theory, developed by Anselm, based on a criminal justice model of payment for crime (see chart)
  - 3. Christus Victor Theory, from the Eastern Church, emphasizing God's power and action to disarm and defeat Evil. (See chart)
- C. Expand on Christus Victor re its particular relevance to the question of oppressed people, systemic injustice, gay liberation, personal victory. Modern use.
- D. A series of personal questions to cause the individual to interact with the context and experience of the classic theories, along with textual/scriptural references for each.

### V. God the Holy Spirit; "I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."

- A. Ideas on how the spirit works:
  - 1. Spirit acts to bring Word of God to life, making an impact on us cognitively and affectively, changing our perspectives, and our lives.
  - 2. Not only brings us to revelation about the word but leads to revelation beyond the word.
  - 3. Holy Spirit is incomprehensible and therefore we don't talk about it.
  - 4. If something happens we don't understand it is the working of the Holy Spirit.
- B. What church tradition says: Council of Constantinople of 381 A.D. defined Holy Spirit as:
  - 1. Giver of life [connotation - "Every living phenomenon is in its unique character, a special manifestation of the Spirit of God].
  - 2. Unity of God and Jesus
  - 3. Spoke through the prophets
  - 4. Origin of all life
- C. We cannot know God because:
  - 1. Finite spirit cannot know infinite spirit
  - 2. We have separated ourselves from God

- D. Know God only through revelation from God about God; Revelation is act of the Holy Spirit
- E. Read story of Pentecost = gift of Holy Spirit; discuss Peter's sermon = said nothing new, only said it as one newly involved in God's word, a new understanding
- F. Holy catholic church; communion of saints
  - 1. Pentecost = birth of church
  - 2. "Holy" because of its proclaimed Leader; "is a missionary movement in which the church strives to realize its essence which is also its destiny"
  - 3. Church wherever Word is spoken; "in their midst"; communion of saints; miracle of the church takes place
  - 4. Miracle of church = rises out of every grave whether self-prepared or dug by others
  - 5. "Lordship of Jesus is not adapted to golden frames; it is like a pearl that must be painstakingly sought among pebbles"
  - 6. "glory of the church is not its own; it is the glory of the One who has come into the midst of people."
  - 7. History of church shows continuous alterations = the "alteration is united in the process of its mission"
- G. Forgiveness of sin, resurrection, and life everlasting:
  - 1. If sin is separation from God, then "the forgiveness of sin means a warrant to hope beyond death for a life of communion with God."
  - 2. "The pinnacle of promise is not what he gives, but what he himself is to me. Nothing shall come between us: that is everlasting life."
  - 3. "Jesus promised forgiveness of sins because he knew that trust in the future of God, the deliberate turning towards the coming of God's kingdom is all God demands of people."
  - 4. While our name may sink into the nothingness of endless generations of earth's history, "We shall be mysteriously changed, called out of our perishable life into a new existence beyond words, and yet shall bear our identity, be recognized, and be called by the name which we received in this life - the same name by which God will acknowledge us in eternity. The 'what' and the 'how' of this continued life may escape all our efforts of thought and imagination, but we know the One who will prepare that place for us."



# Historic Theories of the Atonement Diagrammed

| <i>Formulator<br/>of<br/>Theory</i> | <i>Name<br/>of<br/>Theory</i>                         | <i>Nature<br/>of<br/>Sin</i> | <i>Nature<br/>of<br/>Man</i> | <i>Work<br/>of<br/>Christ</i>                                     | <i>Place<br/>of<br/>Work</i> | <i>Nature<br/>of God<br/>Stressed</i> | <i>Nature<br/>of Jesus<br/>Stressed</i> |
|-------------------------------------|-------------------------------------------------------|------------------------------|------------------------------|-------------------------------------------------------------------|------------------------------|---------------------------------------|-----------------------------------------|
| Abelard                             | Moral<br>Renewal                                      | Rebellion                    | Responsible                  | Changing<br>man's<br>attitude<br>-----<br>Producing<br>repentance | Cross                        | Love                                  | Human<br>Model<br>or<br>Exemplar        |
| Anselm                              | Satisfaction<br>or<br>Penal<br>Theory                 | Guilt                        | Responsible                  | Changing<br>God's<br>attitude<br>-----<br>Offering<br>forgiveness | Cross                        | Justice                               | Human<br>Atoner                         |
| Aulen                               | Classic<br>or<br><i>Christus<br/>Victor</i><br>Theory | Bondage                      | Helpless                     | Changing<br>Satan's<br>role<br>-----<br>Bestowing<br>salvation    | Resurrection                 | Power                                 | Divine<br>Redeemer<br>or<br>Liberator   |

(from James Kallas, *A Layman's Introduction to Christian Thought*.  
Philadelphia: The Westminster Press, 1969, p. 65.)





Faith, Fellowship and Order Commission, Rev. Jennie Boyd Bull, Chair  
945 G Street NW, Washington, D.C. 20001, (202) 232-6333

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BASICS OF THE CHRISTIAN FAITH: II

August 1982

Introductory Notes for Workshop Leaders:

Enclosed is the second half of a two part workshop for FF0 on Basics of the Christian Faith. Please read through it carefully. Please make note of the following:

- 1) Advance preparation required:
  - a) One copy of the Personal Faith Statement hand-out is needed for each participant.
  - b) Taping equipment for the taping of Section III C and D (to be mailed to FF0)
- 2) The workshop has a planned extra 10 minutes (3 hours planned; 2 hours and 50 minutes noted in margins). This ten minutes if needed will be best used in terms of FF0 concerns on sections III B, C or D.
- 3) The following needs to be mailed to FF0 when the workshop is over:
  - a) All Statements of Faith
  - b) Notes taken in small groups
  - c) Notes and comments you have taken
  - d) Tape of Section III C and D
  - e) Any summary of observations or commentary you would like FF0 to be aware of.

Areas of particular interest to FF0 are areas; 1) where more discussion and/or education is needed, 2) the areas of greatest consensus and 3) the ways the group processes work. Please concentrate your notes and comments in these areas and make them as detailed as possible.

Those who wish to receive credit from Samaritan Educational Center for the workshop must attend parts I and II of the Basics of the Christian Faith. Have a signup sheet giving the date and location of where they participated in part I, if part I and II are offered separately. Make sure they turn in their work sheets and include their home address on the sign-up sheet. Send the sign-up sheet to FF0 with the other material.





DRAFT

BASICS OF CHRISTIAN FAITH: II

I. Introduction: (read for opening)

10-15  
This workshop is the second of a two part series on the Basics of Christian Faith. These workshops were developed by the Commission on Faith Fellowship and Order as part of the process to fulfill the mandate given by General Conference 1981. The mandate reads:

- 1.) To research, discuss and propose to the Fellowship a Statement of Faith, using Article III of the UFMCC Bylaws as its starting point. This process will include the grassroots study method and the development of study questions, soliciting input from clergy and laity in every local congregation, district and members of UFMCC congregations.
- 2.) To, in particular, apply that research to theological implications of linguistic changes in the Statement of Faith as adopted at General Conference 1981.
- 3.) To develop and disseminate study questions to be considered as UFMCC develops a Christian Theology of sexuality.

An important part of this mandate calls for grassroots input. The first step in gathering this is to get an idea of the range of theological perspectives in UFMCC. FFO is focusing now on discerning areas of unity and areas needing further questioning. Of equal concern is how we work together in sharing our faith and talking about our theological perspectives. We must learn to hear each other across our differing backgrounds if we are to grow in the unity of the Holy Spirit. Obviously, this is a rather time consuming process, but vital if FFO is to be truly responsible in fulfilling the mandate. FFO will not, of course, be presenting a new Statement of Faith at General Conference 1983 but, in accordance with the mandate, report on the progress of information gathering and proposing the next step in working toward fulfillment of the mandate.

In order to meet the needs of the Commission in this process, we wish to stress to you that all theological ideas are valid. We need to learn how to talk about our faith journeys: where we are, how we got there and where we want to go and see ourselves going. To learn where we agree and disagree theologically, and in what areas we need more information or more time to process our experience, are strategically important insights at this point in our process.

In reality, the process of developing our common Statement of Faith as a Fellowship began with the Fellowship itself and will continue throughout our church's future. We will share briefly the history of that process with you up to this point.

30-35  
II. Worship Exercise: (to be provided by Joseph Gilbert)

III. Personal Faith Statement:

(pass out Personal Faith Statement sheets)

- 30-35  
A. This is what we call a Personal Statement of Faith. We would like you to take about 20 minutes to write your personal definition of these 10 areas of major concern to Christians. Please define each of these terms in one





sentence. Please remember we are not asking you to write the perfect statement on each term, but share what each means to you.

- B. (Leaders: Have participants number off one through four in order to form small groups. Once the groups are settled proceed with the following instructions.)

30 min.

We want you to come up with a definition for each term that the group can agree upon and write them down. Also, keep written notes on those statements or perspectives that were omitted because you could not agree on them. Your group will be asked to share your definition with all of us.

10 min. BREAK

- C. (Leaders: Please make sure thorough written notes are kept on this part of the workshop. Please include your own observations and comments on the process. It is important to tape this section of the workshop.)

40 min.

We are now going to develop a common faith statement on each of these terms. We will ask one group to share its definition of Christianity and then open for discussion. If you or your group would like to change the definition in any way, speak up. When we have a definition we can agree upon, we will move on to the next with each group taking turns at providing us with a starting point for at least one of the terms.

- D. (Leaders: Please be sure to keep detailed written notes and also tape this discussion.)

20 min.

Now let's spend some time discussing the process we went through to reach our common statements and how we feel about it. Does anyone have something they would like to share?

(Leaders: Give people time to share what might be on their minds. Below are questions which FFO needs to have discussed by participants. If you feel one or more questions are covered within the context of the open period feel free to go on to the next or simply ask if there is any additional input on that area of concern. Please make sure, however, that each question is discussed, or that opportunity for discussion is given. At the end of the discussion, have participants conclude by answering the three questions at the bottom of the worksheet.)

CLOSE WITH PRAYER

QUESTIONS FOR DISCUSSION:

- 1) a) In your small group process, was the amount of theological education a factor in participation? (e.g., Those with more formal training were: given more time for sharing, opinions were considered more valid.....)
- b) Did you feel or do you feel fear about sharing your beliefs because you did or do not feel as knowledgeable?
- 2) a) What influence has your past church background had on your present belief?
- b) What has MCC contributed to your statement?



- 3) Were there any specific words in the discussion that created unity? Disunity?
- 4) Do you feel the group statement expressive of your personal statement?

(Leaders: If no, possible follow up questions:

Does it only include part of your statement or are you willing to tolerate differences?

Do you feel unrepresented or misrepresented?

(Leaders: Read the following three questions together to focus the group on the process itself.)

- 5)a) Are there any questions about the process we have been through to arrive at a common statement? b) Is there a better way to reach a common statement? c) Were important steps left out of our process?

(Leaders: If conflict developed over some point or points, please address these questions to those areas. If no conflict arose you will probably not find these questions useful.)

- 6) When we disagreed on "point of conflict" how did it feel to be a part of the majority view? The minority view?

(Leaders: Please collect all Personal Faith Statements, small group notes, etc., and mail them to FFO with the tapes of part III C and D, and your own notes and comments.)





Personal Faith Statement

In one sentence define or describe your personal faith statement for the following terms:

- 1) Christianity:
  - 2) The Trinity:
  - 3) Jesus Christ:
  - 4) The Holy Spirit:
  - 5) The Bible:
  - 6) Salvation:
  - 7) Work of the Holy Spirit:
  - 8) The Church:
  - 9) Baptism:
  - 10) Holy Communion:
- 

Demographic Information

Age \_\_\_\_\_ Race \_\_\_\_\_ Gender \_\_\_\_\_ District \_\_\_\_\_

Prior Denomination \_\_\_\_\_ Years in UFMCC \_\_\_\_\_

- 1) In your own words briefly describe your present theological perspective. (e.g., liberal, evangelical....)
- 2) What influence has your church background had on your personal statement of faith?
- 3) What contributions has MCC had on your present statement of faith?







Faith, Fellowship and Order Commission, Rev. Jennie Boyd Bull, Chair  
PO Box 1145 Baltimore MD 21203 ph 301 523-6363

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FFO Representatives: Please return this to the above address  
by March 15, no later. (Use additional paper if needed.)

1. Include the following in our general conference report

---Dr. Parker's summary of the Basics of Christian Faith I:  
Sexuality and Spirituality Workshop.

---ok as is

---change as follows:  
Other

---Summary statements on Basics of the Christian Faith II: Statement  
of Faith Workshop.

---include these four districts as is

Include these four with changes as follows:

Do NOT include, but make available, with others, at conference.

Other

First Draft of Study Questions for a Christian Theology of Sexuality

Purpose questions and eight area headings

---The whole first draft

Other:

2. Logos Design

Use the proposed design as is

Used the proposed design, with changes as follows:

Other ideas?

3. Proposed Budget

OK as is

too little, I suggest increasing as follows:

too much (???), I suggest decreasing as follows:

Other

4. July 8-10 Pre General Conference Meeting

I plan to attend and need a room

I do not plan to attend.

The Reverend Troy D. Perry, Founder





Faith, Fellowship and Order Commission, Rev. Jennie Boyd Bull, Chair  
945 G Street NW, Washington, D.C. 20001, (202) 232-6333

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August 11, 1982

*Marge*  
Dear Marge, Clarence, *Betty*, Nancy, Lucia and Jeff:

Hi y'all! It is time, past time, to finalize the second FFO workshop, Basics of the Christian Faith II, the one dealing with theological statements. Sherre Boothman and I have prepared a first draft of the completed workshop, enclosed. Please comment freely, make revisions directly on the draft, and respond to me by phone or in writing by Friday, Aug. 27. That is a FINAL deadline, because I will reproduce the final workshop and mail it to all FFO representatives by the following week, Sept. 3, in time for at least one district weekend over Labor Day and for Sept and October district conferences.

I will also be mailing out information on our November and pre General Conference meetings and some additional suggestions for leading the FFO Workshop I.

You will note on the enclosed draft that we have simplified the original concept. (See the April FFO meeting minutes for a rough outline of the workshop.) Instead of written statements describing various theological positions, we are asking each participant to write their own one-sentence statement. This is for several reasons:

1. The mind-boggling task of preparing such statements was not completed or possible by those working with FFO and no such pre-written grid was found anywhere else.
2. We believed that we need to promote a continued experiential basis for faith statements.
3. We built in other ways of checking the influence of past denominational affiliation on current language and beliefs, by asking several process questions as part of the workshop, and by a demographic portion.

The purpose of the present workshop is threefold for FFO use:

- gathering specific content on faith statement from our grass roots experience
- information on areas of consensus and areas of questioning
- growth in the process of sharing about our faith

My tentative hopes are that our general conference draft report (to be prepared in November) would include study questions on theology of Christian sexuality, comments on areas of consensus in our faith statement, and focus on several areas of growth, with a planned timetable for 83-85 of education fellowship-wide around those areas, with hope of presenting bylaws proposals for those focus areas only at gen conf. 85. How does that sound as a process?

All of this is obviously tentative, and for your personal feedback and comment. I consider this an "internal communication"--so please let's wait until we meet in November to speak as FFO about our future plans, etc.

Grace and Truth,

*Jennie*  
Jennie Boyd Bull

P.S. Sherre Boothman, in conjunction with her systematic theology work in seminary this fall, will be writing a position paper for use at our November meeting, outlining the range of theological perspectives on each of the 10 areas in the workshop, for use as a guide in our evaluation of responses.

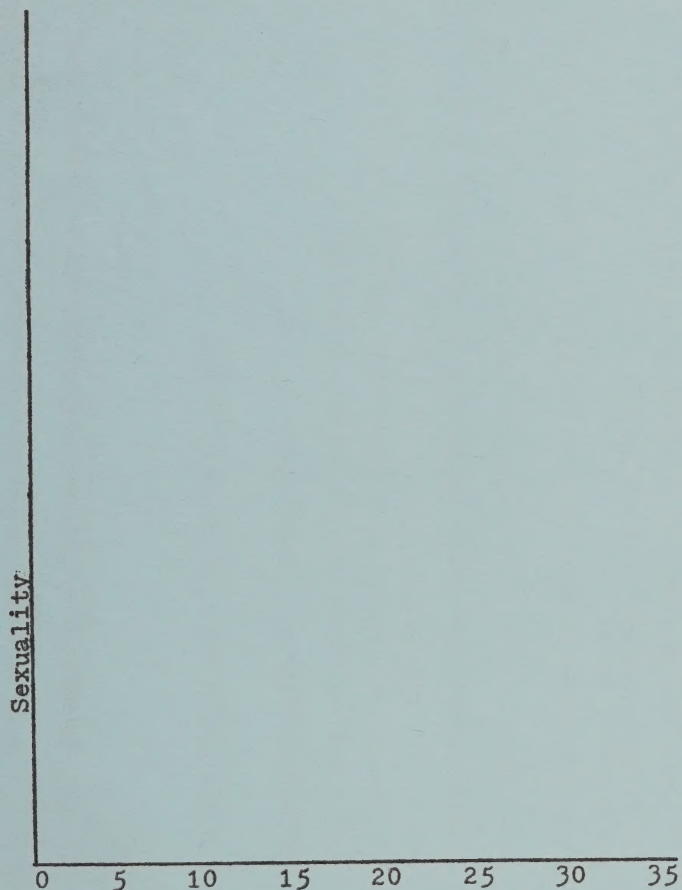
The Reverend Troy D. Perry, Founder





A. Sexuality Time Line

God Feels\_\_\_\_\_



Demographic information: age\_\_\_\_ race\_\_\_\_

district\_\_\_\_\_

\_\_\_\_\_  
40 45 50 55 60

gender \_\_\_\_\_

prior denomination\_\_\_\_\_

years in UFMOC\_\_\_\_\_







Faith, Fellowship and Order Commission, Rev Jennie Boyd Bull, Chair

P.O. Box 1145, Baltimore, MD 21203, (301) 523-6363

NAME \_\_\_\_\_

DISTRICT \_\_\_\_\_

PLEASE RETURN TO FFO CHAIR, by OCTOBER 15, 1982

San Francisco Meeting, Nov. 19-21, 1982

- \_\_\_\_ Yes, I plan to attend the meeting in its entirety  
(if you can only attend part, please specify \_\_\_\_\_)
- \_\_\_\_ Yes, I will need housing for the conference  
(please specify any special needs, such as no smoking, no pets, room for spouse,  
\_\_\_\_\_ )

Agenda: Please number in order of priority for you (one is highest):

- \_\_\_\_ Workshops I and II  
\_\_\_\_ feedback and reporting, scheduling  
\_\_\_\_ runthrough for training in leadership of the workshops,  
\_\_\_\_ discussion of process  
\_\_\_\_ organizing and presenting data from the workshops
- \_\_\_\_ Study questions on a Christian theology of sexuality  
\_\_\_\_ drafting study questions for circulation prior to general conference  
\_\_\_\_ developing process for drafting study questions at general conference
- \_\_\_\_ Drafting General Conference report  
\_\_\_\_ Study questions on a Christian Theology of Sexuality  
\_\_\_\_ Areas of consensus in our statement of faith  
\_\_\_\_ Areas needing further study in our statement of faith  
\_\_\_\_ Process of drafting and circulating report for general conference
- \_\_\_\_ Future planning/networking  
\_\_\_\_ Networking at district and fellowship level through FFO reps,  
Samaritan Extension, etc.  
\_\_\_\_ General conference "commission fair" display  
\_\_\_\_ General Conference "Sexuality and Spirituality" workshop input
- \_\_\_\_ Other (specify) \_\_\_\_\_

Toronto Meeting, July 7-10, 1982 (Make all arrangements through FFO, NOT General Conf.  
coordinator. Make General Conf. arrangements separately.)

- \_\_\_\_ Yes, I plan to attend the meeting
- \_\_\_\_ Yes, I will need housing in the 30-bed space reserved for FFO



# FAITH, FELLOWSHIP AND ORDER COMMISSION MEMBERSHIP

The Rev. Jennie Boyd Bull, chair  
c/o MCC Washington DC

|                                |                                                                  |                                                                                                               |
|--------------------------------|------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------|
| Australian District:           | not yet contacted                                                |                                                                                                               |
| Western Canadian District:     | not yet contacted                                                |                                                                                                               |
| Eastern Canadian District:     | Rev. Brent Hawkes, MCC Toronto, Ontario                          | lay delegate to be chosen at May dist. conf.                                                                  |
| Northeast District:            | Rev. Marge Ragona, MCC Boston, MA                                | Mr. Steve Carson, MCC New York                                                                                |
| MidAtlantic District:          | Rev. Joseph Heule, MCC Pittsburgh, PA                            | Ms. Marianne VanFossen, MCC Christ the Liberator, N.J., McGiffert Hall No. 132, 90 E. Claremont, N.Y.C. 10027 |
| South Atlantic District:       | ?? Rev. Jamie McAlister, MCC Charlotte, NC                       | information to be sent by Feb. 1                                                                              |
| Great Lakes District:          | lay and clergy delegates to be chosen at May district conference |                                                                                                               |
| Midcentral District:           | lay and clergy delegates to be chosen at May district conference |                                                                                                               |
| South Central District:        | lay and clergy delegates to be chosen at May district conference |                                                                                                               |
| Northwest District:            | Rev. Jeff Pulling, MCC East Bay, Oakland, CA                     | Ms. Betty Pedersen, MCC Portland, OR, 730 NE Weidler No. 25, Portland, OR 97232                               |
| Southwest District:            | Rev. Dusty Pruitt, MCC Long Beach, CA                            | Mr. Joe Dallas, MCC Long Beach, CA                                                                            |
| Southeast District:            | Rev. Joseph Gilbert, MCC St. Petersburg, FL                      | lay delegate to be chosen at May district conf.<br>Lay representative Ken Frantz, of MCC Tampa, interim rep.  |
| World Church Extension Areas:  | not yet contacted                                                |                                                                                                               |
| UK and Europe                  | One clergy and one lay representative total?                     |                                                                                                               |
| Hispanic Americas              | or as interested and available from each area?                   |                                                                                                               |
| Southeast Asia and New Zealand |                                                                  |                                                                                                               |
| Nigeria                        |                                                                  |                                                                                                               |

27 members possible, total, including chair. 13 currently selected.

Send copies also to: Mr. Jack Hubbs, chair, STI Board of Regents, 483 Oak St., SF, CA 94102 (415) 431-4663.  
Rev. Elder Nancy Wilson, chair, Dept. of Christian Education, UFMCC  
Rev. Elder Jeri Ann Harvey, liaison elder, FFO, MCC Los Angeles

STI regents: Dr. Alice Kitchen, vice-chair, 6336 Pershig, St. Louis, MO 63130 (314) 625-3749.  
Sherre Boothman, Straughn Hall, Wesley Seminary, 4500 Mass. Ave NW, Washington DC 20016.  
Rev. John Hose, PO Box 4509, Whitesburg, GA 30185 (404) 834-2831.  
Gil Gerald, 601 "Q" St. NW, Washington, DC 20001 (202) 387-6246.  
Rev. Charles Larsen, c/o MCCR, 1919 Decatur St., Houston, TX 77007 (713) 861-9149.  
Dr. James Tinney, Dept. of Journalism, Howard University, Washington DC 20059.



Historic Theories of the Atonement Diagrammed

| <i>Formulator<br/>of<br/>Theory</i> | <i>Name<br/>of<br/>Theory</i>                         | <i>Nature<br/>of<br/>Sin</i> | <i>Nature<br/>of<br/>Man</i> | <i>Work<br/>of<br/>Christ</i>                                     | <i>Place<br/>of<br/>Work</i> | <i>Nature<br/>of God<br/>Stressed</i> | <i>Nature<br/>of Jesus<br/>Stressed</i> |
|-------------------------------------|-------------------------------------------------------|------------------------------|------------------------------|-------------------------------------------------------------------|------------------------------|---------------------------------------|-----------------------------------------|
| Abelard                             | Moral<br>Renewal                                      | Rebellion                    | Responsible                  | Changing<br>man's<br>attitude<br>-----<br>Producing<br>repentance | Cross                        | Love                                  | Human<br>Model<br>or<br>Exemplar        |
| Anselm                              | Satisfaction<br>or<br>Penal<br>Theory                 | Guilt                        | Responsible                  | Changing<br>God's<br>attitude<br>-----<br>Offering<br>forgiveness | Cross                        | Justice                               | Human<br>Atoner                         |
| Aulen                               | Classic<br>or<br><i>Christus<br/>Victor</i><br>Theory | Bondage                      | Helpless                     | Changing<br>Satan's<br>role<br>-----<br>Bestowing<br>salvation    | Resurrection                 | Power                                 | Divine<br>Redeemer<br>or<br>Liberator   |

(from James Kallas, *A Layman's Introduction to Christian Thought*.  
Philadelphia: The Westminster Press, 1969, p. 65.)

## Appendix A:

TO: All Faith, Fellowship and Order representatives, each UFMCC study group, mission, or chartered church, all UFMCC clergy.

FROM: The Rev. Jennie Boyd Bull, chair of the Commission on Faith, Fellowship and Order

SUBJECT: Preliminary Resources for Fellowship-wide study of Basics of the Christian Faith

The following study is based on The Apostles' Creed, which the UFMCC Bylaws states is the basis of our faith. (The Nicene Creed may be used to supplement this study.) The study questions are presented in six parts. They may be used as part of a six-session Lenten Study Series, in a format of small group prayer and discussion, or adapted for a single workshop, as part of an ongoing Christian Education program in your church, or whatever best suits your needs. For each session, the following three questions should be considered:

1. What does scripture say?
2. What has the Church said historically?
3. What do I personally say/experience?

1. FAITH: "I believe in"
2. GOD OUR PARENT-CREATOR: "God the Father almighty, Maker of heaven and earth;"
3. JESUS CHRIST AND INCARNATION: "And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary,"
4. JESUS CHRIST AND ATONEMENT: "suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father almighty. From thence he shall come to judge the quick and the dead."
5. GOD THE HOLY SPIRIT: "I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."
6. "AMEN." Write your own personal creed and work together in your group to write a creed you all can claim, based on this study. How do you feel about any differences in your group, differences from the Apostle's Creed?

## RATIONALE

The purpose of study is Fellowship-wide Christian Education in the basics of our faith. The questions explore the biblical basis of and relation to our faith, the historical context and development of our faith, and result in individual dialogue with scripture and tradition, leading to a personal claiming of faith and credal statement. The resources provided attempt to give ecumenical perspective and varied theological and historical perspectives. The Commission on Faith, Fellowship and Order will use input from use of this material in its deliberations about our UFMCC Statement of Faith, for consideration at General Conference 1983. Please forward all information to your district or extension area lay or clergy representative to FFO,

*"If our creed is only a form, that may be our fault, not the creed's. You can bet on this - You don't really believe your creed until you want to say it standing at spiritual attention with the roll of drums in your ears, the light of love dazzling in your eyes, and all the music of a splendid world crashing out a prelude to its truth. If your creed is dull, it is dead, or you are dead, and either one or the other must be made alive again. Either you must change your creed, or your creed must change you."*

-G.A. Studdert-Kennedy, I Believe

## PRELIMINARY BIBLIOGRAPHY

Barth, Karl. Dogmatics in Outline (New York: Harper and Row, 1959). A classic. This German Evangelical theologian based his systematic theology on the Apostles' Creed, and this 155-page paperback summarizes it, phrase-by-phrase of the Creed.

Fackre, Gabriel. The Christian Story. (Grand Rapids, Mich.: Eerdmans, 1978). This recent summary of various theological and Christological perspectives is written in inclusive language. Paperback.

Kelly, J.N.D. Early Christian Doctrines. Difficult, but thorough historical resource.

Lohse, Bernhard. A Short History of Christian Doctrine. (Philadelphia, PA: Fortress, 1966). Paperback. A chronological approach to credal developments, helpful appendixes. An excellent basic reference.

Norris, Richard. Christology (New York: Union Theological Seminary, 1980). A recent study of contemporary understandings of who Jesus is.

Pannenberg, Wolfhart. The Apostles' Creed in the Light of Today's Questions. (Philadelphia, PA: Westminster, 1972). This German Protestant theologian discusses the theology of each phrase of the creed, considering in particular modern questions of science, Judaism, faith.

Ricker, George M. The Faith Once Given: The Apostles' Creed Interpreted for Today (Philadelphia: Westminster, 1978). A simple, contemporary discussion, in 107 pages, paperback, useful for group discussion. Good bibliography. Episcopal author.

Thielicke, Helmut. *I Believe: The Christian's Creed* (Philadelphia: Fortress, 1968). Series of excellent sermons on each phrase of the creed, by a Swedish Evangelical theologian. Especially well written and good for group discussion.

World Council of Churches. *One Baptism, One Eucharist, and a Mutually Recognized Ministry*. Faith and Order Paper No. 73. (Geneva, Switzerland: WCC, 1975) This brief (62pp) ecumenical statement is excellent for group study and discussion. and skillfully uses scripture, and considers current church practice.

"Six Study Questions" Faith, Fellowship and Order Commission, 1976. In *Unity*. An essential, exciting starting point for any theological study in UFMCC. The original FFO work several years ago.

(If unavailable locally, these books may be ordered by telephone or mail from the Wesley Theological Seminary Bookstore, 4500 Massachusetts Ave. NW, Washington DC 20016. Phone (202) 363-2171.)



15C Pleasant Street  
Portland, Maine 04101  
June 13, 1982

The Rev. Marge Ragona  
MCC Boston  
131 Cambridge Street  
Boston, MA 02114

Just two copies to keep you informed of what I'm up to.

I hope you don't mind my making the arrangements with Albany.  
I know that your responsibilities in Boston are very time consuming,  
and I have a lot more free time.

If there is anything in these tentative plans that  
you'd like to change, please let me know.

See you in Albany!

Oh, by the way, ~~I~~ I do know that some women felt disenfranchised  
by the women's sharing time being placed so late in the  
schedule of activities on Saturday of the conference.

How would you feel about this model for the workshop:

- Everyone together, filling out the life graphs.
- Separate mens' and womens' discussion groups. I  
would think that this should be presented to the group  
as an option to be voted on. If the group felt  
like they wanted separate discussions, you would  
facilitate the women and I the men.
- Coming together at the end to discuss things.

Let me know if you think that is workable or not.

I'll be in touch with you soon. I hope all's well with you  
and Boston.

In love and fellowship,

*Bob Bruso*



15C Pleasant Street  
Portland, ME 04101  
June 13, 1982

The Rev. Belle Pellegrino  
and the Members of MCC Albany  
P. O. Box 1807  
Albany, N. Y. 12201

Dear Friends:

Thanks a lot for your suggesting that Albany could be a possible place for our district picnic and Faith, Fellowship and Order workshop on spirituality and sexuality.

If this is a project you still want to be involved in, I'd like to suggest that we get together on Saturday, August 7. If that weekend seems okay with everybody, I'd like to send out notices to all of the church bodies in the Northeast District by June 27.

After you pick a park in the Tri-Cities area, let me know. What would be ideal is a park that allows cooking, has enough area for softball, frisbee, etc., and still has enough privacy so that in the later afternoon, when we get together to talk about spirituality and sexuality, we won't feel inhibited.

What I'd appreciate is the following:

- A telephone number and place for people who are arriving Friday night to meet;
- A telephone number and place for all people to get together on Saturday morning to get to the park. People arriving by bus might need rides, etc.
- Directions to the get together points, and directions directly to the park for late-comers.

I'll try to arrange all housing from here. I suspect it will be one night only, and not that many people.

Thanks so much,

In love and fellowship,

cc: M. Ragona





15C Pleasant Street  
Portland, Maine 04101  
June 13, 1982

The Rev. Jennie Boyd Bull  
MCC Washington  
945 G Street, NW  
Washington, DC 20001

Dear Jennie,

Thanks so much for your latest mailing. I really appreciate all the work you do to keep our commission communicating.

Please note my new address. My home telephone number is now (207) 774-3056. My number at work remains the same.

Marge Ragona and I had the opportunity to talk about what transpired at the April meeting of FFO. I'm very excited about the direction we're taking.

As I believe Marge explained to you, we in the Northeast District determine the themes of our conferences a year in advance, so it was impossible for us to allot a three hour time block for FFO at our May conference. However, we were able to get together for an hour to talk about what FFO is trying to do.

There is a lot of enthusiasm about the workshops suggested by Clarence, Betty and Marge, so much so that it was decided that we would have a special day to conduct the workshop on spirituality and sexuality life graphs.

There will be a Northeast district picnic and workshop, tentatively scheduled for Saturday, August 7, in Albany. We're very excited about it, and hope the activities of the day, and the input we receive from it, will be important parts of building a grass roots Christian education system.

Marge and I will be sending you the results of our workshop sometime in August.

See you in San Francisco.

In love and fellowship,

cc: H. Ragona





FFO

101 East Valentine Street  
Westbrook, Maine 04092  
March 22, 1982

The Rev. Marge Ragona  
MCC Boston  
131 Cambridge Street  
Boston, MA 02114

Dear Marge,

I have just written to the Rev. Jennie Boyd Bull informing her that I will be unable to attend the Eastern clergy conference, in relation to the meeting of Faith, Fellowship and Order. ~~Commission meeting.~~

It is very important that those people in the NED who want to express their concerns about FFO can do so at District Conference in Boston. I don't know if it is necessary for clergy and laity to meet separately. I do feel pretty confident that the lay concerns meeting, which is the only time in the schedule allotted for the laity to get together, is not a good time for the laity to discuss FFO.

I don't know if you'll be attending the meeting in Edgewater, MD, or what exactly will be happening there in relation to FFO, but I think we need to share a little bit about what, if anything, can happen in an organized fashion at District Conference in Boston. You probably have a better idea than I do about the scheduling concerns for the conference.

I'd appreciate hearing from you so we can share our ideas.

In love and fellowship,

Bob Bruso



Personal Faith Statement

In one sentence define or describe your personal faith statement for the following terms:

- 1) Christianity:
- 2) The Trinity:
- 3) Jesus Christ:
- 4) The Holy Spirit:
- 5) The Bible:
- 6) Salvation:
- 7) Work of the Holy Spirit:
- 8) The Church:
- 9) Baptism:
- 10) Holy Communion:

---

Demographic Information

Age \_\_\_\_\_ Race \_\_\_\_\_ Gender \_\_\_\_\_ District \_\_\_\_\_

Prior Denomination \_\_\_\_\_ Years in UFMCC \_\_\_\_\_

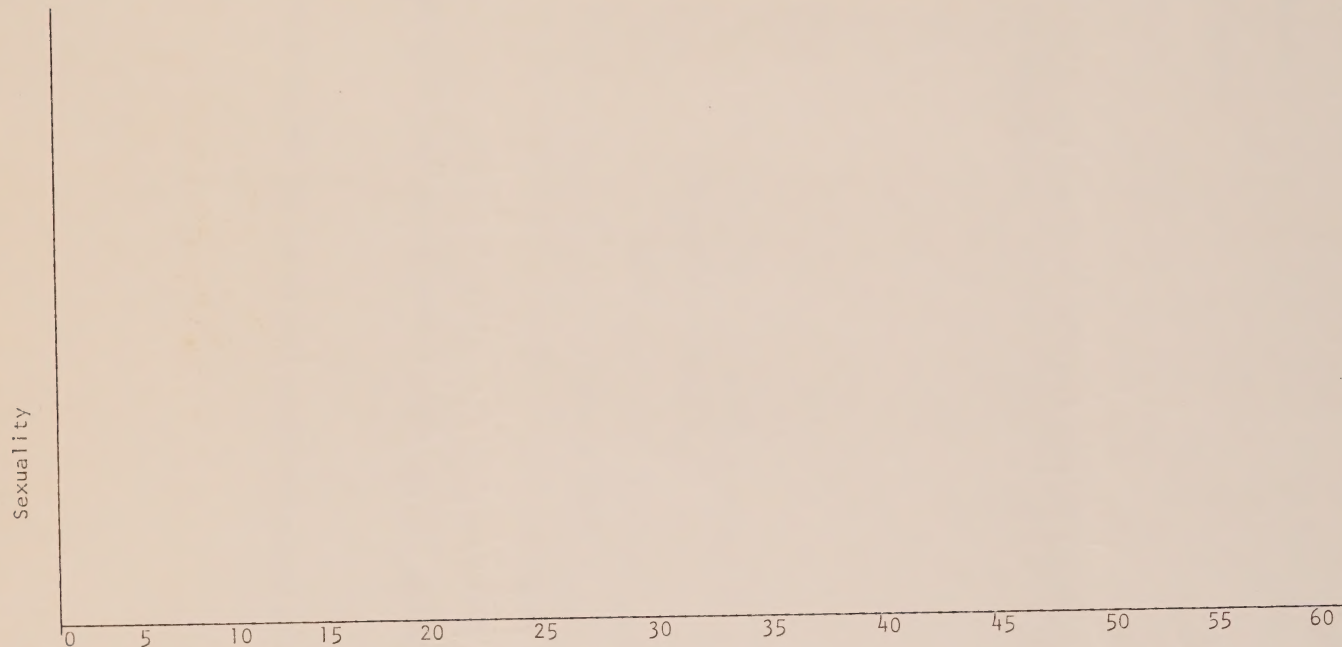
- 1) In your own words briefly describe your present theological perspective. (e.g., liberal, evangelical....)
- 2) What influence has your church background had on your personal statement of faith?
- 3) What contributions has MCC had on your present statement of faith?





A. Sexuality Time Line

GOD FEELS \_\_\_\_\_



Demographic information: age \_\_\_\_\_ race \_\_\_\_\_ gender \_\_\_\_\_

district \_\_\_\_\_ prior denomination \_\_\_\_\_ years in UFMCC \_\_\_\_\_





Personal Faith Statement

In one sentence define or describe your personal faith statement for the following terms:

- 1) Christianity:
  - 2) The Trinity:
  - 3) Jesus Christ:
  - 4) The Holy Spirit:
  - 5) The Bible:
  - 6) Salvation:
  - 7) Work of the Holy Spirit:
  - 8) The Church:
  - 9) Baptism:
  - 10) Holy Communion:
- 

Demographic Information

Age \_\_\_\_\_ Race \_\_\_\_\_ Gender \_\_\_\_\_ District \_\_\_\_\_

Prior Denomination \_\_\_\_\_ Years in UFMCC \_\_\_\_\_

- 1) In your own words briefly describe your present theological perspective. (e.g., liberal, evangelical....)
- 2) What influence has your church background had on your personal statement of faith?
- 3) What contributions has MCC had on your present statement of faith?



B. Spirituality Time Line

I FEEL \_\_\_\_\_

Spirituality

0 5 10 15 20 25 30 35 40 45 50 55 60

How has your sexual development affected your faith?

---

---

---

---

---





## I Know We Can Do It!

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Enclosed is my investment in Metropolitan Community Churches' future:

☐ \$25.00

☐ \$50.00

☐ \$100.00

☐ Other \$

YOUR GIFT IS TAX DEDUCTIBLE

☐ Please send me the name and address of the MCC closest to me.

Below are the names and address of five persons whom I want to share the message of Metropolitan Community Church.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

PLEASE USE REVERSE FOR ADDITIONAL SPACE





## 6. THE VALUE OF FELLOWSHIP STRUCTURES AND LEADERSHIP

Between the General Conferences it is important that there be an open and united leadership through which the vision of the Fellowship (agreed on at General Conference) can be articulated. One of the structures for enabling that is the Board of Elders. The Elders are to administer the Fellowship between General Conferences, articulate Fellowship policies, and to keep the vision before us. They are also accountable as a sounding board for Districts and local Churches as to ways to improve the Fellowship as a whole, in terms of its responsiveness to the needs of its members and the needs of the world.

Through the Fellowship, Elders, District Coordinators and other Church officers are provided to help those Churches in solving problems and charting directions. Oftentimes, travel for those visits is paid for by District or Fellowship funds. A visit by a Fellowship official may be an occasion for that Church to feel once again that it is a part of the whole Fellowship. Meetings of Elders with District Coordinators and Pastors, Clergy Conferences, often provide a church or pastor with new perspectives on problems they have been wrestling with. Fellowship conferences can provide renewal and revitalization for local Church members and clergy.

It is the Fellowship, through the Clergy Credentials and Concerns Committee, that provides qualified clergy for our Churches. Anyone who has been with us from the early days can remember that there was a time when we could not provide such help. Today we have a much better qualified group of clergy providing more effective leadership for our congregations. Also, through the work of Samaritan Theological Institute, preparation and continuing education for clergy and laity is provided.

Other Commissions tackle the many concerns of our individual Churches: Government Structures and Systems, The Commission on the Laity, Race Relations, Media Ministry, etc. All these are made possible because of the commitments this Fellowship has made together.

## 7. GENERAL CHURCH SERVICES

The Fellowship provides Church services of many types to congregations. These services include the

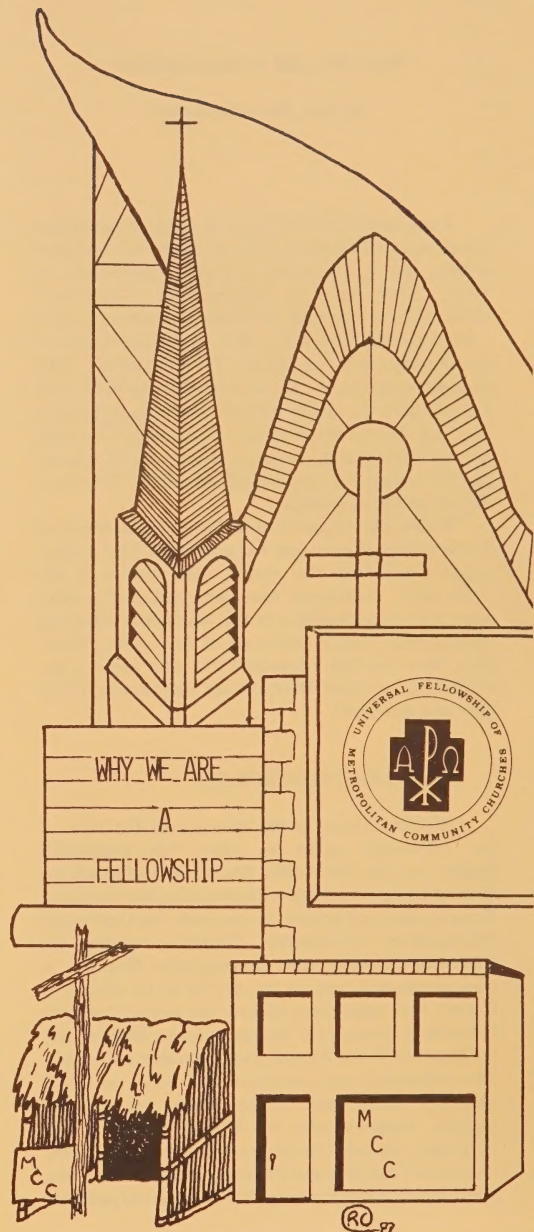
designing and supplying of Resource Packets, Fellowship magazines, "Keeping In Touch," assistance in auditing financial records of a congregation, books, bibliographies, Church supplies of all kinds and speakers and resources for special events. Fellowship phones constantly ring with questions and requests for aid from local Churches. In a very real sense the Fellowship provides things for congregations and clergy and lay people that they could not easily provide themselves.

## IN CONCLUSION

If we were to add up all of these services and helps together, they constitute an enormous number of activities provided for our communities, Churches, clergy and lay people. Our Fellowship is supported only by tithes from local Metropolitan Community Churches, and from no outside sources. This Fellowship is no more and no less than our collective identity as Christians in MCC. We, *you*, do it all on your own. As the Fellowship continues to grow in size and effectiveness, the demand for our ministry will increase, as we struggle with what it means to be a Church called to a very special vision and mission! We invite you to celebrate the existence and ministry of UFMCC the World over!

Rev. Sandmire is the founder and Worship Coordinator of Golden Gate MCC. He pastored MCC churches in San Francisco, Los Angeles, All Saints and East Bay and San Marin County, California. He served 2 full terms as an Elder and Treasurer of the UFMCC. He has served as chair of the Board of Regents of Samaritan Theological Institute, and in numerous other important Fellowship positions.

Universal Fellowship Press  
5300 Santa Monica Blvd., Suite 304  
Los Angeles, California 90029





## "WHY WE ARE A FELLOWSHIP"

By Rev. James Sandmire

When Reverend Troy Perry founded Metropolitan Community Church in 1968, he called gay men and lesbians into a new relationship with their Creator. In 1969, newly-founded Metropolitan Community Churches came together to form a new denomination – the Universal Fellowship of Metropolitan Community Churches or as we call it, "The Fellowship." The exciting message of the all-embracing love of God has brought thousands of gay and non-gay persons into our family. Metropolitan Community Churches are found in most American cities, in Canada, Australia, New Zealand, the United Kingdom, Denmark, Nigeria and South Africa.

Within our unique Fellowship a special blend of doctrine and government has grown up. The congregational tradition has always been strong in the Fellowship. Sometimes that congregational government has been modified in the interests of common purposes and better governing of the whole Fellowship. Why has that happened? Of what value is the Fellowship to local Metropolitan Community Churches and members?

### 1. MORE EFFECTIVE WITNESS

The first answer to the question of the value of the Fellowship might be titled "the evangelism reason" for the Fellowship. The Christian Church has been charged from birth with spreading the Gospel of Jesus Christ to *all* people. In the early days individual Metropolitan Community Churches within the Fellowship founded other congregations. However, as time progressed, and as the call for us to witness to Christ's love came from all over the world, it was the Fellowship through the Boards of Home Missions and the Board of World Church Extension that responded. The Fellowship sent ministers and funds to found Churches within the United States and then to Canada, Australia and the United Kingdom. The Fellowship was able to organize efforts in areas where individual Churches and members could not succeed. Spokespersons representing UFMCC received publicity

in the newspapers, radio and television: this exposure increased the demands for the Fellowship's presence in new areas. The Fellowship as a whole has become a sign of hope to oppressed people all over the world who want to hear the Gospel preached in its fullness; and who need to be empowered by such a ministry.

### 2. AN IMPORTANT SYMBOL IN OUR COMMUNITIES

Important to the growth of our individual Churches is the general image of the Fellowship in the gay and non-gay communities. If that image is a responsible, stable, dynamic and growing one, (which we hope and believe it is!) our task of providing leadership in preaching the Gospel, fighting for social justice, establishing prison ministries and developing other ministries is made that much easier. In addition, our influence among other denominations, particularly in changing their policies and attitudes about their own lesbians and gay members and ministers, is increased if the Fellowship is well known and highly regarded. Further, the Universal Fellowship is, in fact, the largest international vehicle for public education about homosexuality. The Fellowship, as a whole, can be of great value to us all by projecting an international image of responsibility and unity, and by highlighting those programs that emphasize our commitment to social justice and Christian love.

### 3. PROGRAMS IN CHRISTIAN LIVING AND LOVING

A third area in which the Fellowship performs a service for all of us is in the programs we develop. While it is true that an individual Church might have an excellent prison ministry or an extension program, or a social action program, it is the Fellowship that can coordinate, communicate and develop them. The Fellowship Offices can administer them on a cost-effective basis and publicize them to member Churches. This can prevent unnecessary duplication, or having to "reinvent the wheel." Particularly in Social Action programs, we can highlight the work of the *Washington Field Office*. Every denomination of any size in the United States maintains a Washington Office to give it an opportunity to influence legislation by educating people to the religious and moral

aspects of important social questions facing our world today. The Universal Fellowship has followed this example and has developed a highly respected and influential office in Washington. It enables us to educate legislators about the problems and needs of lesbians and gay men in the United States; it is the center for our own Department of Christian Social Action, and it is the headquarters for our Department of Ecumenical Relations. The Office thus has a role not only within our own Fellowship, but in the wider political and ecumenical community.

### 4. COMMUNITY VALUE

This brings us to the *community* value of Metropolitan Community Church as a Fellowship. The moral leadership that this Fellowship attempts to provide for the larger community is a most important part of its function. In addition, the very existence of U.F.M.C.C. creates community where it never existed before: literally thousands of lesbians and gay men take great strength and comfort in the fact that in every major city, and now in many rural communities, there is a Metropolitan Community Church. We are becoming widely recognized as a Church of liberation for a community in need.

### 5. THE IMPORTANCE OF THE GENERAL CONFERENCE

The General Conference is an important part of the Fellowship's value to individual Churches and members. It provides a place where Churches can come together, where individual members and ministers can mingle and learn from one another, and where all can contribute their thoughts and needs to our direction for the future. General Conference also provides a sense of family and community which individual Churches may not feel by themselves. Anyone who has ever been to a General Conference and feels the sense of excitement at being part of an international family, can only marvel at the way the Holy Spirit unites us in our diversity in this special spiritual event. General Conference is also where we hammer out our problems; where we debate issues of great urgency to the whole Church, where we forge out our future together. It reinforces the hopes and dreams of every individual Church and member.







May 6:

PRESENTATION: "Images of Ministry"

READING: Exodus 15:20-21, Exodus 3:1-4:17, Exodus 17: 8-13; Luke 11: 38-42, II Kings 22:11-20, Isaiah 6, I Timothy 3:1-13, Acts 6:1-7, Titus 1: 5-16, Rule of St. Benedict, Chap 2, "Qualities of an Abbott." Birchard, Roy, "My Beautiful Tiffany Necklace," IN UNITY, Jan-Feb. 1979; De Baugh, R. Adam, "An Open Letter to an Exhorter," IN UNITY, Sept-Oct. 1980. Stendahl, Krister: "The Bible and the Ordination of Women." The Bible and the Role of Women. (Also, Hayward, Carter: A Priest Forever)

May 13:

PRESENTATION: "Images of Heroes"

READING: Judges 6,7,8; I Samuel 17: 19-18: 58; Judges 4-5, Hebrews 11:32; Judith 8 (Apocrypha); Esther 1:9-20; Esther 4:1-8-2. Bird, Phyllis: "Images of Women in the Old Testament" in Religion and Sexism. Ragona, Marge: Women and the Bible: The Good, the Bad and the Beautiful in Feminist Views of Christianity. Ignatius, "The Epistle to the Ephesians."

MAY 20:

Student Presentations.

May 27:

Exam. Final Papers Due.

#### COURSE REQUIREMENTS:

Attend all classes, participate in discussions. Present one article for class sharing. Write one term paper on a subject pertinent to the course, take two short examinations.

#### GRADING:

|                     |            |
|---------------------|------------|
| Class participation | 50%        |
| Article             | 10%        |
| Exams               | 20% each.- |
|                     | 100%       |

SAMARITAN THEOLOGICAL INSTITUTE

COURSE TITLE: Images of Men and Women in the Bible.

INSTRUCTORS: Rev. Bob Arthur; Rev. Marge Ragona

MARCH 11: Introduction; discussion of course requirements.  
PRESENTATION: How to Study for the Course.  
PRESENTATION: "The Creation of Men and Women"

READING: Genesis 1-3, Zeigler, Karen: "Creation Myths: Bridge to Human Wholeness" THE GAY CHRISTIAN April, May 1979. Pulling, Jeff: "Adam and Eve Revisited," THE GAY CHRISTIAN, 2nd Quarter, 1980. Tribble, Phyllis: "Biblical Faith without Sexism," CHRISTIANITY AND CRISIS, February 4, 1974.

MARCH 18: PRESENTATION: "Images of Marriage."

READING: Genesis 22:15-30:24; Proverbs 31:10-31; I Timothy 2: 9-15; Titus 2: 4-5; Ephesians 5:22-33. Scanlon, Letha and Hardesty, Nancy: "Living in Partnership" from All We're Meant to Be.

MARCH 25: No class. Ministers' Conference.

APRIL 1: PRESENTATION: "Images of Parenting."

READING: Genesis 21, 22:1-14; Judges 11:1-40, Isaiah 49: 14-16, Luke 1:46-55, Luke 15: 11-32. Wylie, Phillip: "Common Women," Generation of Vipers.

APRIL 8: PRESENTATION: "Images of Leadership."

READING: Judges 5-6, Judge 7, I Kings 5; I Timothy 3:8, Romans 16; I Corinthians 11:1-16. Schussler-Fiorenza, Elisabeth: "Women in Early Christian Communities" in Women of Spirit: Female Leadership in the Jewish and Christian Traditions.

APRIL 15: PRESENTATION: "Images of Men and Women as Sexual Beings."

READING: Proverbs 5, Judges 16:4-22, Song of Solomon 4, 5. 7. Luke 7: 36-50; John 4: 4-42; I Corinthians 6: 12-20; 7:1-16, 25-40. Nelson, James B.: Embodiment: An Approach to Sexuality and Christian Theology, Chaps. 2-5.

April 22: Quiz. Presentations by Students.

APRIL 29: PRESENTATION: "Images of Same Sex Relationships."

READINGS: I Samuel 20, 21. Ruth 1, Luke 7: 10. Nelson, James B.: Embodiment: An Approach to Sexuality and Christian Theology, Chapter 8. Horner, Thomas: Jonathan Loved David, Arthur, Bob; Homosexuality and the Bible.

FFO

FAITH, FELLOWSHIP AND ORDER COMMISSION MEMBERSHIP

The Rev. Jennie Boyd Bull, chair  
c/o MCC Washington DC

- Australian District: not yet contacted
- Western Canadian District: not yet contacted
- Eastern Canadian District: Rev. Brent Hawkes, MCC Toronto, Ontario lay delegate to be chosen at May dist. conf.
- Northeast District: Rev. Marge Ragona, MCC Boston, MA Mr. Steve Carson, MCC New York
- MidAtlantic District: Rev. Joseph Houle, MCC Pittsburgh, PA Ms. Marianne VanFossen, MCC Christ the Liberator, N.J., McGiffert Hall No. 132, 90 E. Claremont, N.Y.C. 10027
- South Atlantic District: ??Rev. Jamie McAlister, MCC Charlotte, NC information to be sent by Feb. 1
- Great Lakes District: lay and clergy delegates to be chosen at May district conference
- Midcentral District: lay and clergy delegates to be chosen at May district conference
- South Central District: lay and clergy delegates to be chosen at May district conference
- Northwest District: Rev. Jeff Pulling, MCC East Bay, Oakland, CA Ms. Betty Pedersen, MCC Portland, OR, 730 NE Weidler No. 25, Portland, OR 97232
- Southwest District: Rev. Dusty Pruitt, MCC Long Beach, CA Mr. Joe Dallas, MCC Long Beach, CA
- Southeast District: Rev. Joseph Gilbert, MCC St. Petersburg, FL lay delegate to be chosen at May district conf. Lay representative Ken Frantz, of MCC Tampa, interim rep.
- World Church Extension Areas: not yet contacted
- UK and Europe One clergy and one lay representative total?
- Hispanic Americas or as interested and available from each area?
- Southeast Asia and New Zealand
- Nigeria

27 members possible, total, including chair. 13 currently selected.

- Send copies also to: Mr. Jack Hubbs, chair, STI Board of Regents, 483 Oak St., SF, CA 94102 (415) 431-4663.  
Rev. Elder Nancy Wilson, chair, Dept. of Christian Education, UFMCC  
Rev. Elder Jeri Ann Harvey, liaison elder, FFO, MCC Los Angeles
- STI regents: Dr. Alice Kitchen, vice-chair, 6336 Pershig, St. Louis, MO 63130 (314) 625-3749.  
Sherre Boothman, Straughn Hall, Wesley Seminary, 4500 Mass. Ave NW, Washington DC 20016.  
Rev. John Hose, PO Box 4509, Whitesburg, GA 30185 (404) 834-2831.  
Gil Gerald, 601 "Q" St. NW, Washington, DC 20001 (202) 387-6246.  
Rev. Charles Larsen, c/o MCCR, 1919 Decatur St., Houston, TX 77007 (713) 861-9149.  
Dr. James Tinney, Dept. of Journalism, Howard University, Washington DC 20059.



Historic Theories of the Atonement Diagrammed

| <i>Formulator<br/>of<br/>Theory</i> | <i>Name<br/>of<br/>Theory</i>                         | <i>Nature<br/>of<br/>Sin</i> | <i>Nature<br/>of<br/>Man</i> | <i>Work<br/>of<br/>Christ</i>                                     | <i>Place<br/>of<br/>Work</i> | <i>Nature<br/>of God<br/>Stressed</i> | <i>Nature<br/>of Jesus<br/>Stressed</i> |
|-------------------------------------|-------------------------------------------------------|------------------------------|------------------------------|-------------------------------------------------------------------|------------------------------|---------------------------------------|-----------------------------------------|
| Abelard                             | Moral<br>Renewal                                      | Rebellion                    | Responsible                  | Changing<br>man's<br>attitude<br>-----<br>Producing<br>repentance | Cross                        | Love                                  | Human<br>Model<br>or<br>Exemplar        |
| Anselm                              | Satisfaction<br>or<br>Penal<br>Theory                 | Guilt                        | Responsible                  | Changing<br>God's<br>attitude<br>-----<br>Offering<br>forgiveness | Cross                        | Justice                               | Human<br>Atoner                         |
| Aulen                               | Classic<br>or<br><i>Christus<br/>Victor</i><br>Theory | Bondage                      | Helpless                     | Changing<br>Satan's<br>role<br>-----<br>Bestowing<br>salvation    | Resurrection                 | Power                                 | Divine<br>Redeemer<br>or<br>Liberator   |

(from James Kallas, *A Layman's Introduction to Christian Thought*.  
Philadelphia: The Westminster Press, 1969, p. 65.)